

M 2584

Sunday, June 15, 1975

Lunch/Barn

Father's Day

(Ring of Bell)

MR. NYLAND: That means you can't eat anymore.

Well, Father's Day may be a little different from our usual Sundays. I will ask Peter to play music first. Peter, do you mind?

Peter Heim: No.

I'm playing from the book, Seekers of the Truth, No. 14 and No. 17 and Sacred Hymn from a Great Temple.

- (Music) -

MR. NYLAND: Good, Peter.

I wished you would drink to Gurdjieff. Because, after all,

that is what we're here for. I hope we will never lose track of the reason why we are interested in Gurdjieff, and in Work. I think it is necessary every once in a while, like we now do on Father's Day, to take account, to see where we are, to see what we have done, and to see where we are going; and that perhaps certain things can be straightened out, or perhaps even clarified and that we renew our aim. With all the difficulties there are involved in Work, one has to realize that Work gradually should become a predominating factor in one's life. If one is interested and realizes an unconscious state, and wishes that unconsciousness, as it were, to disappear, and then to open up the opportunity for a person to find out what is the reality for himself in his life, and what is the meaning actually, and what he then perhaps would wish to accomplish, it is necessary that every once in a while one comes to grips with the conditions as they have grown, and in what particular situation one finds oneself.

I think it is right that we do that on Father's Day. It's right probably that I remind you. A father represents, of course, a family, and we have a large group of people - I can call you sometimes children - it's not because I love you particularly. It is because I feel that there is an opportunity for an exchange among us as a family to become more and more clear about what is the aim for each one of us. And that we, in joining together and in Working together, we will be reminded of our particular particularities, our idiosyncrasies, and traits, and character, and so forth, and to make a certain

kind of a judgment, if that is really becoming to the Lord God. If we look at it that way, seeing that this what exists is a totality, or a part, or some section of that what exists everywhere and always in infinity, then of course it becomes quite serious and we can talk about these things in a serious matter without becoming sentimental.

Of course I look at our attempts, and what we are doing, and what we have done in the past. I would like to make some changes because, if we don't, we don't realize what we are doing, and perhaps it is easier for me to see what actually is taking place because, to some extent, I'm not so much int--I'm interested in it, but I'm not so much affected by it. To some extent I can look at it a little bit more objectively. For instance, we have Tuesday, we have Wednesday meeting and Thursday. I think we've made attempts of trying to see what Thursday is, what is Wednesday, and what is Tuesday. And I still don't agree with the discussions and the different - different ways such meetings appear to be, or whatever the results are that they might reach. I think we will make a change. I think for the time being we will abolish Tuesday and Wednesday. I would like to continue with Thursday, and Saturday and Sunday, I call simply weekend meetings. What do I really have in mind with it? On a Thursday I would like to talk about Work and Work itself - not about what is Work, because that I assume that many of us know. I would like to have a group where there is an exchange

of activities as experience, with Work not only in the background, in the foreground, and completely immersed with certain parts of our daily life, and what we simply call the application of Work when we are trying to become conscious in an unconscious state. I limit that kind of a group by itself to those people who want to Work, and can talk about it, and can bring each week the results of their attempts. I don't want in that group any longer any question of what is Work, or to go along with a little description of some kind of a thing that one says: "I've tried and I do not know" or "How do I deepen my desire?" and things of that kind. I'm going to leave all of that to other people. I've said more than enough about what Work is and the meaning and the application of it. It is there in the form of tapes, aside from whatever is in ALL AND EVERYTHING, which remains for us totally the Bible. There are different tapes of different kinds - seminar tapes, things of that kind; we're still publishing Firefly - I want to work more on that - but at least there will be enough information of what I think Work means. I think there are enough among us who understand it quite well, and they are going to be the answerers to such questions of a beginner, or those even who are a little mediocre. Really, I don't want to have anything to do with it anymore. I've come to a point in my life where I must make a decision. I have certain number of years I think that I still will be able to live. I have to do in such years what I think ought to

be done, if possible, to re-establish more and more the value of this group and the way I feel it can continue, or I hope it will continue. The emphasis for this group has to be on Gurdjieff, on Work itself, and the results of Work in your life. We have a tremendous opportunity because we are set up in such a way that, immediately when we have a meeting and a discussion of Work, you can go ahead and apply it. We have established a variety of different activities. We have enough of a group of a variety of types of people. There can be an exchange among us so that we talk about Work much more in our daily life, and prove that there is something alive in us in relation to objectivity, or the wish to really to become free and understand such concepts. I think there are, at the present time, some elders of what I call the church which will help, and they have to continue in talking about such principles of Work.

The emphasis in the first place is on small groups. I've always said that the small groups are going to be the kind of thing that will keep this group going. It has to be maintained, and it has to be intensified. I've said you must perhaps do a little bit more, and include enemies in such a group, but you've got to talk more and more about Work itself in your life. What is Work for us? It is a deepening of our life. It is a development of an emotional attitude which makes you feel that there is something very much worthwhile for yourself, not dependent on ordinary forms of little behavior in all kind of conditions of

ordinary existence. That's the whole point. We talk about God. We talk about an intensity of spiritual existence. We talk about the perfection of a man in the sense that he becomes a real being, not just one little part of himself. That he really can--tries to create a balance between the potentialities and the actuality, and that gradually out of that he will come to a realization of what is the meaning of his life on Earth, what should he do, and in what way should he prepare for his own death. It's quite obvious, it's very simple. We are three-fold, not just one or two. We have three centers to be developed. We have three possibilities of bodies that could, when they do develop, finally become, in fusion, an entity satisfying in the eyes of the Lord. Let me explain it.

It is as--simply perhaps a little religious that you feel that I use terminology that belongs to a Church. Nothing of the kind. It has to do with tremendous ethical value, of the value itself of what is life within a man, trying to realize that when he is up against it, he has to solve certain problems of himself, and he has to learn how to fight, how to understand it, how to get away from that what is now binding him. And, sometimes we say, it's devilish, and where the devil constantly will put temptations into one's life, trying to prevent a man from growing up. You can say the devil is the Earth because that is really the reason why we are what we are, and we're earthbound. And still at the same time we say it - we are

children of God, and we wish, in that sense then, to go to heaven, whatever heaven may mean, simply an understanding of the totality of everything existing everywhere in this universe, always existing. And I think the emphasis has to be much more of that as a background, and become apparent in our attitudes towards people and the relationships which we gradually build up, so that we once and for all get through with an awful lot of nonsense and junk that we still are engaged in. We shouldn't - not as a group. You have to learn to undo many of these kind of things. It's not business unconsciously as usual. There's something else that has to appear and it has to be alive, because if it isn't all of us will die, and this group will go to the devil. You must realize that because I want to tell you time and time again, exactly now, because you might say, as a father, I am interested in a family, I am interested in so-called children growing up and becoming men, women, standing on their own feet, being able to do and form for themselves new families, so that this generation of me represented as a little father can not-- can not only retire, but can look and say: Yes, we have started something; I hope with God's help that it can continue.

You see, it was a very lovely thing that was said by one of you at the end of one of the meetings. It had to do with me. Said loved Mr. Nyland, but I loved Work. That was the beginning. I started out loving him, then I loved Work. Now it is different. Now I love Work and now I love Mr. Nyland. That is the place I have. I've said many times you can start by caring for whatever I say, but after some time your Work

becomes your teacher, not me. I want to eliminate myself entirely from that. I have no interest in any kind of hero worship. You can care for me. The only way you really care is when you wish to grow up and become a man. Then, at least, there is a possibility of changing that kind of affection into something that is worthwhile for yourself. That I think you have to learn.

I think the small groups can help all of us. Each person should try to join in some way or other, at any one time, not maybe regularly each week - every once in a while you have a meeting when you have something to say that you want to discuss among your ordinary affairs, of your attitude of what you are as a personality, in which you then perhaps would like to introduce a little bit more of an objective viewpoint, of how to solve certain problems of relationships. Maybe it can come to that, that you really can be honest and simple and want to exchange because of that, and that there is a chance actually of telling people, in a general way, what you think of them, and what their particular traits are, and what is in the way for their growth without criticizing them. I think out of that can be born something else. There will be people who would like to talk to others and, you might say, who would like to instruct them, or at least to tell what they think work is and, in that sense, perhaps even teach them. That must be encouraged. You don't do it on Tuesday, you don't do it on Wednesday because perhaps you don't have the proper opportunity for it. I would like very much some people who really feel that they have something on their heart, that they want to say in a certain way to a group of people, that they then perhaps

for a week, or some evening, or at a certain time when they feel the time is ripe, that they ask certain people to come for a discussion, and that they then become the sole leader of that particular little group, not limited to half an hour or one hour. I don't care how long you talk. And not limited to the kind of wish you talk about, but you must talk about Work. That is a requirement.

I asked for last Thursday to talk about a variety of your interests in relation to Work, and comparing it with Work. There was very little of that. There was a discussion and sometimes lively. But you didn't bring it back to this question: What does your interest do to you? How are you affected in your behavior as a man because of your interest in a variety of different kinds of esoteric knowledge, or even ordinary exoteric knowledge? What is it that it has given you? In what way have you become more of a man, of actually understanding what was needed for yourself to become harmonious in the sense of Gurdjieff? I say again, Gurdjieff is much more encompassing than you know. It is a tremendous quantity of philosophy, psychology, and everything put together in a sociological form of the application into your daily life. And if you just want to continue with thinking and feeling and applying and concentration--concentrating on that what you feel is right, and gradually start to wish to understand, with a desire not to let it go until you can be blessed--will be blessed by the ideas of objectivity as expressed by Gurdjieff, then you will see that there is something much more worthwhile than a variety of different things you now spend your time on. It is

not that you shouldn't spend your time on a variety of things that belong to ordinary life and, of course, that are necessary for the maintenance of yourself. That is your decision - how much you want to spend with energy on one direction or another. But I think it is necessary that there is much more exchange among us about these ideas of inner life, that you become much more familiar with each other on that basis, not just 'hail fellow, well met', not just a nice little handshake and say "Good morning and how are you?" and not meaning it. And there is much more of the kind that you could express, let's say regarding the school, that you feel that there is necessary a certain discipline, and that you want to honestly to get together for the sake of the children: how to educate them, what to tell them. That there is much more of cooperation among us, trying to help each other to see that that what we start, and what we are doing, that it is maintained by several people, not just who are responsible for it. That you really confer with each other, that you talk things over, and that you're open about it. And that even in different things that we are doing, in any kind of an activity, that there is an openness and an honesty of saying: "you behaved like a skunk." That you dare to say that sometimes, that you don't have to be afraid, because don't be afraid of anything that ultimately it will reach me, and that then I will do something to you. I don't. I try to remain as fair as I can possibly be if I understand certain conditions and the facts as they actually are. But try to be simple about it. When you don't know how to work with a person because you dislike this and that, and the other person may have done wrong and so forth, force him to

admit that he was wrong, in a very simple way, not necessarily critical, and not arguing, and not flying off the handle. But say it: "I don't like you because you did this and that. Why? Can't you tell me? Maybe there is a good reason." Then give the other an opportunity. But if there is something that is not right - morally wrong, ethically wrong, unconscious, too much unconsciousness, it is time that we talk about inner life, that there is an exchange among people of that kind who really want to Work. Such people I want to come to Thursday.

On Thursday, I only want such who Work and who are willing to talk. I will reserve the right to ask anyone who is perhaps there, and I don't think is living up to that requirement, I will ask such a person to leave. I want a group which is alive, if such a possibility exists. I want such a group to talk about objective values, about the possibility of freedom, of an understanding of the realities whatever--on whatever level they may happen to be. I want to see if it is possible that we actually can come down to brass tacks, and cross the t's and dot the i's, that we really see what is the value of ourselves in greatest simplicity, I say again, without criticism, because who is there who will throw the first stone? We all are, in that sense, sinners, we are all unconscious, we all are aiming at something that we really don't know very much about. But we will find out if we are sincere, if we are honest and want to remain simple on an ordinary level, not being--using high-faluting words or terminology that we don't understand at all. The activities are good for that. They give us a chance to be fed when we meet here at the Barn, when we talk about Work, when you read ALL AND EVERYTHING, when you contemplate for yourself, and you sit, and you try to

exhaust whatever there is, on the page of whatever Gurdjieff has written, to find out, to see how it applies in your attitude towards your own life, in that what you have received when you were young and educated, and what started to be formed gradually in a certain sense of wishing to become a man, maybe sometimes a little bit too much colored by an unconscious state, and sometimes a little description of little bits of experiences which really have not much of a meaning, but all the time should lead to something as a fundamental reason why also such unconscious experiences happen to exist. And to be able to see what may be the link between an outside life and an inner life. That one really can understand more and more the aim of one's wish for wanting to continue, that you see the necessity of building, that you must realize that something that is not as yet available and is covered up, that it must be made available in some way or other, by uncovering it perhaps in the first place. I don't care if you call it subconscious, or the beginnings of a Soul. It is a necessity of a development in a certain direction by use of certain building blocks, which are given to one, simply to be applied in the right way in accordance with a few instructions. But the most fundamental thing is that, when you have made attempts to Work, you build up your own vocabulary based on your own experience of honesty in your life. That becomes the exchange, not ALL AND EVERYTHING, not little bits of tapes, not discussions we have had. All that you can remember and sometimes it can remind you. The reality of your life as experienced by yourself is the level on which you should have exchanges, on which you should do movements, on which you should listen to music, so that then there

is a totality of certain things affecting you in all the potentialities which you have, and which perhaps can be made possible and actual for yourself to the extent of your capacity, allowing that, and to the extent that you are willing to give up the little bit of bondage that holds you down to this Earth.

If you once understand this whole question of acceptance, it is that what takes place in you. What takes place in you is a result of a reaction you receive from the outside. What is then within you, you have to accept, not the acceptance of conditions as presented to you by the outside world. Logically you will have a certain attitude towards it when the accent is on you, wanting to wake up. In that sense you settle the questions of ordinary life, not in any other way. And don't misunderstand the word accepting; it is only the acceptance by an 'I' we talk about, not by your ordinary mind.

Many of these things have to be straightened out and clarified. I know that, and I know how difficult it is. I know how, at times, you really are up against it, because you don't know how to find the proper words. But with the aid of other people, with the aid of being able to sit and contemplate and, if you want to, to really come down within yourself, to see what is there in any kind of a sense of realizing the inner life qualities of that what you are in that kind of actuality, of that what is the realization yourself being, there will be an answer to any kind of a question you do have, provided you are wishing to give it enough energy of a desire to solve them. As problems we have many, and as relationships we are still many times subject to ordinary unconscious attempts even, or sometimes without any particular

rhyme or reason to behave the way we do, flying off the handle and becoming irritable and all such things. All that has to be understood correctly. Are we really willing to build up something that is worthwhile? About that you can talk. What is really worthwhile? I said the criterion for a person is to find out what does it - your interest - do to you? What is it that it gives you in your behavior as a man? When you have to do a variety of different things, some you don't like and other things you do, and in both you probably will lose yourself. Is it actually valuable to find something that can remain awake? Is it worthwhile to spend the time, energy, some money, many times thoughts and feelings for that particular purpose of wanting to create? Is it necessary to understand each other when we talk about children in the nursery, or wherever we are; that of course we have different kind of opinions and we have arguments about it. Do we have the desire to find out really that what is the foundation, the foundation of each kind of a thought or feeling? And to come to a conclusion which can be acceptable, so that we then can live together in a certain way, on a certain level, and not drowning all the time in all kind of nonsense and gossip and living together for nonsensical reasons.

I wished finally that you could understand what it is to become a man and to grow up in accordance with those kind of principles which count. Much of the stuff that you're engaged in - and everybody is, I don't make any exception - is devilish. It belongs to this Earth. The idea of dying thousand deaths a day is simply in preparation for freedom from that what are the tendencies of yourself which are not becoming to a man and they

should be eradicated; that is, you have to fight at certain times against these tendencies of yourself, which you know, by God, are not right to have, to continue to have. You must wake up to such facts that there are possibilities of a different kind of life, not as an angel, but as a conscious and conscientious man, the emphasis being on manliness, reliability, that what a man actually does, performs, says he will do, and does, consideration of others in caring and sharing, and unselfish conduct, wishing to want to help wherever help is needed. Again I say, not in sentimentality, in a very definite emotional attitude of wishing to help this little part of mankind, 150 or 200 people with whom you are in contact, and where there are enough, as we say again, types, different kinds of ways of living, different attitudes, different education, different levels of understanding, of intelligence, even of feeling, sometimes stupidity - whatever it is. You can meet it here; you don't have to go as yet in the outside world and become a lawyer or whatever you wish. Spend some time here for your own benefit. After that, go, and then enter into the world with whatever you can receive from this Barn. I don't say stay. I say, extract from it what you can in whatever time is allotted to you that you're able to be here. That has, again and again I say, that (has) nothing to do with me. It has to do with the opportunity created by us totally in which each person is responsible for the creation of such opportunities.

We think about how life could be at this Barn, and then you see if you can help in that sense, and if you can overcome your selfish desires, or your argumentable nature, or whatever you feel that is in the way. Try to examine that when you

contemplate, when you sit, and when you want to have something come in to really to tell you, because you can trust it. You can not trust yourself. You are dependent on life in its purest form and it does not exist in one. All the unconsciousness, all the conditions of life on Earth, have prevented that what is the reality of life becoming apparent. And for that reason you have to fight for what is that condition that you call life in its purity. We simply say essential essence or what is Magnetic Center. What is the central point within which point there is only a moment of the existence and time is annihilated, where there is no dimension, where there is no particular necessity of discussing or even putting things in terms? What is this 'I'? Is that a third eye with which one actually can see, perceive, actually see the truth? Where is it? In the center of your head, forehead, piercing through that, to your brain, to come from the front to the back, to really see if that what can be touched is the ponderability for a man when he sits and really considers the condition in which he happens to be, and tries to understand the reasons why he himself did not make--oppose them or was weak, too weak to actually fight against it.

I come back to this question of fighting, because that is the condition of Mars: ready to fight, to be prepared for such necessity. Why do you think Gurdjieff chose the planet Mars to observe from? That is the condition in which one is willing to find out, ready for any kind of eventuality, not knowing what will help, many times, of course, losing your taste for that what is your unconscious living, and you would like to have the line of least resistance to be followed, so as not

to be bothered too often. I think it's necessary to be bothered. I think it's necessary once in while really to suffer a little bit and see that you get through it; that at such a time you will need help, and that you want to have some kind of sympathy, and that you want to have an exchange; that you want to profit by someone who perhaps has gone through the same thing and then can tell you, perhaps, what to do, what to apply, how you could use, at such a time, Work on yourself. These are the problems that have to be faced. When after some time you will be able to have some groups of your own, really your own, without asking me, then I think we enter into a new realm of this Barn's life.

(SIDE 2)

You must understand that this is a problem that may exist at the present time, and that is not solved so easily. We will start of course in the usual way as we have done; that is delegating responsibilities to different persons, to see that they become solely responsible and don't have to run back and forth to me to ask for my advice. You do; we will see the results. It is up to this group, not to me any longer. I have given whatever I can give. I can continue with whatever I feel is the correct usage of my energy to the extent that I'm capable. I have some ideas, particularly let's say Firefly and writing and, to some extent, helping to manage, to see what ought to be done with all activities. One person responsible for such reports, so that we then really get a uniformity in expenditures of energy and money, for certain purposes, if they are worthwhile

or not. That we can see what is actually possible for the maintenance of this Barn, because that is dependent on the nine percent. Don't forget that. That is where your life is going to be. It's not the little bits of contributions that you give once in a while. That is fine for yourself and your self-satisfaction. But the real value of all of this: what can you earn in your life now with usage of Work, and a correct attitude towards your fellow man? That is where you prove to yourself that that what is now engaging you as an idea of Work, and that what could make you into a man, you must prove to yourself, not to me, not to anyone, to yourself and your God within, that that is the honest truth, that you live in accordance with such principles of your inner life, constantly going down, way down within, to find out what is that truth, and then to come up, sometimes we say, in participation with that what you have to do in ordinary life as required by Mother Nature, that you then fulfill such tasks from the central point within yourself, more and more becoming aware of the existence of that central point, more and more trying to understand the reality of what is involved in this, more and more understanding a sense of freedom, what it might mean. What is the kind of level after the possibility of fusion of three bodies has been accomplished, so that one is a real being, being able then to do, and having promises to fulfill for himself, as well as for those people with whom he happens to work.

Your activities are going to tell you what you are. Your activities will maintain this group. That is why there is the

possibility of continued existence. It is not based on organization. It is not based on meetings. It is not based on lovely get-togethers and encounter groups. It is based on the application as a reality of Work, in your daily life as a man, striving to become harmonious, in your dealings with other people who are unconscious. That is the difference of Gurdjieff with anyone that you might know about. We don't talk about dogma, we don't talk about any kind of a doctrine, we don't want to have rules. We don't want an organization so that the organization is going to do your work. There are responsibilities we do in relation to that what has to be done in activities. That is fundamental. That includes crafts. That includes our attitude towards making things beautiful. It includes this Barn and the maintenance. It includes Amity. It includes the variety of different activities, as I said, we are engaged in. It includes contact with people in different places of the United States or elsewhere, to try to help - tapes, cassettes, maybe. It includes our attitude towards help of the West Coast, also understanding that they experience the same thing, because they are working on the same kind of principle: a wish to understand each other for the sake of further growth. To be dependent and make yourself dependent sometimes on someone else. Don't think you can do it by yourself. You will be lost. You will find out.

Why do you think there is a group? If we could attain these kind of things by just sitting in an ivory tower, you wouldn't need this. You could go ahead and do whatever you like and hope that you become conscious and conscientious, and you will never, never experience the difficulty. It is induction and

deduction. It is that what actually is an analysis and a synthesis. Every once in a while one, then something else. An acquisition of knowledge of theory, then the putting it into practice and deriving results. Then back again to see what is necessary to the furtherance of further theory, because you have now acquired something more of a practical knowledge, and there is much more a demand in you because there is then a questioning attitude that you know as yet well enough that not everything has been said. You want then to study, and then a little bit of that study, again you go outside and apply it, and you be a different kind of a man. Each day that you say: Yesterday there were problems I didn't solve, maybe today I can solve them because I'm different. Yesterday I read ALL AND EVERYTHING for the first time. Today I'm going to read it for the second time, and I will be a different man, because I've read it for the first time, and the second time will help me to read it for the third time. That is the progress. That is the continuation of Work. That is the stepwise diagram of each day being connected like steps of a ladder, or steps of a stairway. Climbing up, we say, to build it within oneself, to continue to contemplate within. See what you can do with that kind of quietness when you can afford the time, and take the time off to do it. Like many times you must break your monotony, your mechanicality, by just standing still, and then continue under a new impetus of a decision which then could become really objective, as a desire to become a man.

Many times, such things, I hope we will meet in the future when you have your small groups and extend them. Include particularly those who are new, and ask them to a small group so that

they can be taught, like I did with those eight tapes that we had as a little seminar, to try to talk about Work for them, so that they then have no excuse. That they really come here, and can be filled with a little bit of knowledge and then they can make a decision. Do they want that knowledge? Do they want the atmosphere of the Barn? Do they want to live here for a little while, or is it more advisable for them to just go somewhere else? Get people of a type who are willing to make certain sacrifices, who really understand that it is necessary, in order to do something worthwhile, that you only can do it because you have received something worthwhile which you have digested, and you have digested it with the purpose of further application in the development of your own life.

You will not get anything for nothing. Mother Nature has fooled you for quite some time. But there is always an end to that kind of thing because that's the law of this Earth. Natural things, as existing, are being destroyed. Sociology, as it has been made by man in any kind of a form of culture, and reaching certain civilizations, have been destroyed. It is that kind of an exchange that takes place on this Earth, because the nature of the Earth requires that kind of a change. For oneself, one starts to become free from it by making something that is no longer subject to this kind of a natural law. That is why we talk about inner life, the possibility of a Kesdjanian body, and the possibility of a development of a Soul. That is really the 'par excellence', that what is the meaning of one's life, in toto, as reduced to that kind of a moment of existence in unconsciousness and in conscience. That is the ultimate aim.

I hope you will be able to Work. There will be, as I say, no Tuesday, no Wednesday, not for the time being. There will be more opportunities for you to have free evenings. I ask you simply for Thursday, only those who wish to participate regarding Work on themselves, who have honestly and sincerely made attempts, sufficient - not just one or two a day - just real attempts to want to wake up. So that it becomes apparent that that third eye is waking, is not wishing to continue to sleep. There is a difference, a man who has been asleep and who tries to wake up, and tries to find, as it were, new life so that he then can open his eyes to that what is then for him, visible. On Thursday, such things must become much more visible. I am not limiting myself to an hour and a half. I don't care. As long as there is aliveness which is useful, I would like to have that kind of a meeting continue. If it doesn't have that, we will stop it. What is the sense of doing things halfway? What is the sense when you don't have a wish to do it right? Why is it that you don't come sometimes to meetings without any preparation whatsoever? Why is it that there are still so many silences because you don't know what to talk about? How often have I asked you to write it up on a piece of paper, to read it off, so that it could show at least that you had interest in it, and you don't? You just think and you expect that I will do it because I happen to talk. No, I'm no longer talking anymore, not that way. You've got to find it for yourself. There's much and much of an opportunity, more than enough. If you really honestly want to grow up, it's up to you. And I say again, that what will become your teacher is your own Work. That what will take a position within yourself, you can call it objectivity on the throne. You can say

it is God, taking gradually hold of you, and wanting to enter into you, in order to help to develop whatever there is as a potentiality for inner life itself. Whichever way that might be, I don't care how you explain it. It is such an inner desire that should exist in a person unceasingly, overcoming all kind of difficulties regardless, because he has an aim in his life, and he knows he has to attend to it, because that is the determination he has made once and for all: never to let go anymore until, of course, God and Gurdjieff can bless him.

That is what I mean by Father's Day: a different kind of a year; a different kind of atmosphere; a different way of looking at this Barn; a different way of looking at each other; a different way of cementing some kind of Bruderschaft - brotherly willingness, understanding, helping. A different way of wishing to contain yourself, to be able to restrain yourself, not to fly off the handle too often, the realization of an unconscious state not being becoming in many ways for certain purposes for the expression of your life. To say it just in a few words: how to grow up to become a real man. That I hope we can understand a little bit better. We will talk more in a general way, maybe on the weekend or so, when we have practical things to do, and the assignment or the discussions about that what can be delegated as responsibilities. I will try to do that gradually, with the understanding of those who are willing to do that. So that then, it also can become known to others that there are responsibilities taken by some, and that for the group it is necessary to help such people to exercise their responsibility - not to be in conflict, but to see and try to understand what is the meaning

of that in an overall sense.

I hope tonight you will see the film. I hope you will be impressed by the unity of such a group. They had an aim and they performed. Maybe that is symbolic. It is not so easy to create an aim among us when we talk about consciousness and conscientiousness. At the same time, that kind of a thought that comes up once in a while, that kind of a feeling you have when sometimes you look at each other, I think it's important that that comes to the foreground, that you then remember, and then you will say certain things in a certain way, not wishing to create immediately a result, or even to create an effect, not wishing even to be recognized. One can be a channel very simply, just being. And I'm quite certain that God, or Gurdjieff, will come down and help when we are in truth trying to understand the meaning of Partkdolg-duty. That is the aim that is given to us. I think it is worthwhile to reach a level of objectivity and a furtherance of an understanding of the aim of one's life on Earth, whichever way that might be, at what age we are. It doesn't matter at all. It is the correctness of the attitude towards wishing to spend energy, time and money, all considerations of thoughts and feelings in a certain direction which is worthwhile for oneself. When you establish within yourself your own conscience, that will help to teach you about what is right and what is wrong. It also will teach you the source of energy, where it can be obtained. And then all you need is light on that path of consciousness, in which you want to make sure that you don't have too many detours, that there is sufficient light to light up not only where you are walking, but quite sufficient for a

little distance to give you an ideal to work towards. It may be that you can walk on a rainbow and discover infinity at the end.

If you have some armagnac left, you can drink again to Gurdjieff. I say and I hope, and I ask him now, let him bless us because, to some extent, he was the father of all of us.

So have a good afternoon.

END TAPE

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